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ANSARUDDIN

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CHARITY WALK FOR PEACE 2019

The Charity Walk for Peace has become an annual event in Ahmadiyya Muslim Elders Association UKís calendar for many years. This year the event was held on Sunday 30th June 2019 in Milton Keynes (MK) starting at the MK Dons Stadium.

SCHOOLS

CWFP Abbotsbury Primary School 2018

Funfare Children Walked for Peace at Abbotsbury Primary School
With the help of over 250 participants at Abbotsbury Primary Schoolís Fun Day raised over £400 on Saturday 07 July 2018.



Christ Church School New Malden

A wonderful Charity Walk for Peace was organised by the Ahmadiyya Muslim Elders Association UK at the Christ Church School ñ New Malden on Friday 28th June 2019.











Hillbrook School Tooting

Pre-charity walk for peace programme on 17th July 2019 at Hillbrook Primary School





Sponsored Charities

Cancer Research UK · Kingston Voluntary Action · Birmingham Christmas Shelter · Masroor Eye Hospital (A project of Majlis Ansarullah UK) · Age UK · The Mary Stevens Hospice · Haven House children's hospice · West Ham United · Home-Start · Oxfam · action for children · Rainbow Trust Children's Charity · Wellbeing Works · debra · Benevolent Fund for All Dentists · Leukaemia UK · The Royal Marsden Cancer Campaign · British Heart Foundation · Mental Health Concern · Helen & Douglas House · Headway East London · ocdaction · buds Better Understanding of Dementia for Sandwell · The Royal British Legion · Kids Inspire · Make-A-Wish · RSBC · the honeypot children's charity · adding life to days · Royal Air Forces Association

CHARITY WALK FOR PEACE 2019

TESTIMONIALS



Cllr Susan Hinchcliffe
Leader - Bradford Council

CHARITY WALK FOR PEACE 2019 BRADFORD - 13 JULY 2019

It was a lovely family day with different generations of families taking part. It was also wonderful to see so many good causes represented there, all doing great work in Bradford and beyond. The Ahmadiyya community were very welcoming and hospitable on the day to all who came and I very much enjoyed being part of it.





Councillor Julie Pickering Her Worshipful the Mayor of Kingston upon Thames

CHARITY WALK FOR PEACE CHARITY RECEPTION DINNER
24 FEBRUARY 2018

I'm really supportive of the Charity Walk for Peace, not does it allow any organisation or charity to take part in it, but particularly for the Kingston charities to actually take part.

Dr. Satiya Sharma
Deputy Lord Lieutenant for Midlands

CHARITY RECEPTION BIRMINGHAM 2018 - 24 MARCH 2018

I'm turning to know that the large and small territories will be supported and to aim to be able to work and raise money is phenomenal.



Supported Charities

Cancer Research UK · Kingston Voluntary Action · Birmingham Christmas Shelter · Masroor Eye Hospital (A project of Majlis Ansarullah UK) · Age UK · The Mary Stevens Hospice · Haven House children's hospice · West Ham United · Home-Start (Support and Friendship for Families, Home-Start Butser) · Oxfam · action for children · Rainbow Trust Children's Charity · Wellbeing Works · debra (for people whose skin doesn't work we do) · Benevolent Fund for All Dentists · Leukaemia UK (Blood cancer care and cure) · The Royal Marsden Cancer Campaign · British Heart Foundation · Mental Health Concern · Helen & Douglas House · Headway East London · ocdaction · buds (Better Understanding of Dementia for Sandwell) · The Royal British Legion · Kids Inspire · Make-A-Wish · RSBC · the honeypot children's charity · adding life to days · Royal Air Forces Association (The charity that supports the RAF family)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN
Majlis Ansarullah UK

اَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ
وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللّٰہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٧﴾

In the name of Allah, the Gracious, the Merciful.
Alif Lam Mim. These are verses of the Book of Wisdom, A guidance and a mercy for those who do good, Those who observe Prayer and pay the Zakat and who have firm faith in the Hereafter. It is they who follow guidance from their Lord, and it is they who shall prosper. And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of Allah, without knowledge, and to make fun of it. For such there will be humiliating punishment.
[Surah Luqman, 31:1-7]

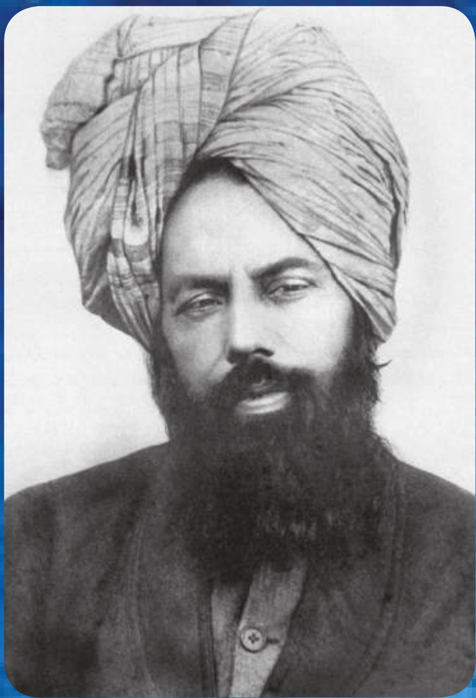


Hadith

Hadrat Abu Musa Al-Ash'ari رضي الله عنه **relates that the Holy Prophet** صلى الله عليه وسلم **said:**

"The example of a believer who recites the Qur'an and acts accordingly is like that of a citron that tastes good and smells good. And a believer who does not recite the Qur'an but acts upon it is like a date, which is good in taste but has no smell. And the example of a hypocrite who recites the Qur'an is like the basil, which smells good, but tastes bitter. And the example of a hypocrite who neither recites the Qur'an nor acts upon it is like the colocynth, which tastes bitter and has bad smell."

[Sahih Al-Bukhari, Kitabu Fada'ilil-Qur'an, Babu Ithmi man ra'a bi-Qira'atil-Qur'ani au ta'akkala bihi au fakhura bih]



WRITINGS OF THE PROMISED MESSIAH عليه‌السلام

YOUR LIFE LIES IN THE HOLY QUR'AN

"Do not leave the Holy Qur'an as a forsaken thing because therein lies your life. Those who honour the Holy Qur'an will be the honoured ones in Heaven. Those who give precedence to the Qur'an over every hadith and saying will be granted precedence in heaven. There is no book for humanity on the face of the earth except the Qur'an; and there is no Messenger and Intercessor for the children of Adam except Muhammad, the Chosen one, may peace and blessings of Allah be upon him."

[Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, p. 13]



Holy Quran, The source of guidance and salvation

Friday Sermon by Hazrat Mirza Masroor Ahmad
(May Allah be his Helper), Khalifatul-Masih V

Delivered on 16th December 2011 at the BaitulFutūh Mosque, Morden, London

Hudhur said MashaAllah our children generally finish their first reading of the Holy Qur'an at a very young age. Mothers who are more concerned for their children to finish their Qur'an early work very hard at it. Here as well as in other countries during Hudhur's trips children and parents are most eager to have Ameen ceremony conducted in Hudhur's presence. However, it is noticed that not so much concern and effort is put in repeat and constant reading of the Qur'an once its first reading is completed. When Hudhur asks about regular recitation of the Qur'an, Hudhur usually gets the response that reading is not done on a regular basis. Mothers and fathers should inculcate children to read the Qur'an regularly with due care and supervision. The parents' concerns should not be limited to finishing the first reading of the Qur'an, rather children should be continually supervised to read it regularly. Certainly it is very important to conclude the first reading of the Qur'an and some mothers achieve this with four or five year olds. No doubt, it is a very demanding task, but its continuous reading is even more important.

Recently a lady wrote to Hudhur and mentioning Hudhur's mother, she said that that one thing she was most grateful to Hudhur's mother was that once she took her child to Hudhur's mother and very proudly told her that she had managed to make the child finish the first reading of the Qur'an at the age of six. Hudhur's mother replied that finishing first reading of the Qur'an at the age of six was not such an achievement and asked how much love of the Qur'an had the mother inculcated in her child? Hudhur said fact is that it is very important to instil love of the Qur'an in children's hearts, especially in the times that we live in where there are many other interests for children, like the television, internet and other books. Early morning recitation of Qur'an

would make children aware of its significance. The Promised Messiah (on whom be peace) had drawn our attention that in a world with diverse interests, where new sciences are introduced, the significance of the Qur'an increases.

Hudhur said love of Qur'an will be instilled in the hearts of children when parents will inculcate its recitation and pondering over its meanings in them, when the Qur'an will be recited in the morning in every home. These days the time of [Fajr] Salat is late and those who go out to work can recite the Qur'an before Salat. This will fill a home with blessings and will have a very virtuous influence on children. Each one us can observe that regular recitation of the Qur'an while reflecting on it will generate love for the sake of God between husband and wife and this in turn will make their children useful members of the Community. Hudhur said Ahmadis should make their full efforts in this regard. The Promised Messiah (on whom be peace) made great efforts to promote this. It was indeed the purpose of his advent to give the Qur'an the highest status. Honour of Qur'an should not be limited to, as it is by non-Ahmadis, being wrapped in beautiful cloth, placed on a beautiful shelf or in a box. Real love of the Qur'an is to make one's full effort to obey its commandments, to avoid what the Qur'an forbids and to employ one's full capacity and capability to fulfil what it commands. Its recitation should be done with fear of God.

Hudhur said the Promised Messiah (on whom be peace) has extensively written about the significance of the Qur'an in his books, spoken about it in assembles, and explained the expectations he had from those who entered his Bai'at. Hudhur said we should try and read the Qur'an with translation. Translation of the Qur'an should be mentioned to children and brief descriptions from it explained to them to instil eagerness in them. The Promised Messiah (on whom be peace) said that it is important to read and understand the translation of the Qur'an and Salat, however he said: 'We certainly do not allow that only the translation of the Qur'an is read. This negates the miracle of the Qur'an. One who suggests this, wishes the Qur'an not to remain in the world.' Hudhur said it is indeed a great miracle of the Qur'an that it's text remains intact to this day as it is God's promise: 'Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.'(15:10). Even the worst opponents of Islam agree that it is preserved in its original form. If reliance on translations was started these are so diverse! When our translation is presented to the world they remark that it is different from others who have not translated the Qur'an correctly. A priest from USA who is a prominent detractor of Islam obtained various translations of the Qur'an as well as the Arabic text, and raised objections about what the Qur'an states. When we sent him our Quranic commentary he did not respond and after much chasing said that the translations he referred to were also done by Muslims. It is by virtue of the Promised Messiah (on whom be peace) that we are closer still to the Arabic text of the Qur'an in our translations.

Hudhur added incidentally that recently one of our detractors said that if the Promised Messiah (on whom be peace) was a Prophet why did he ask his Community to follow Imam Abu Hanifah. Hudhur said the Promised Messiah (on whom be peace) certainly did not say anywhere that Imam Hanifah should be followed but with reference

to the Holy Qur'an once it was mentioned in an assembly of the Promised Messiah (on whom be peace) that according to Hanafi creed only reading the translation of the Qur'an was essential. The Promised Messiah (on whom be peace) replied, 'if this was the creed of the great Imam, it was his mistake.' Hudhur said God sent the Promised Messiah (on whom be peace) as a source of real safeguard of the Qur'an in this age and he advised his Community to understand the Qur'an and to love it in numerous places. He said: 'The Holy Qur'an is law of the heavens and is a source of salvation.' Hudhur said we also observe in terms of worldly laws that unless they are enforced they are of no use. Thus salvation cannot be attained merely by reading the Qur'an and not practising it and one cannot be the recipient of its blessing and grace. Therefore it is extremely important to understand and practice the teachings of the Qur'an.

The Promised Messiah (on whom be peace) wrote: 'Remember the Holy Qur'an is a fountainhead of real blessings and a source of salvation. Those who do not practice on the Qur'an, it is their own fault. One group among those who do not practice upon it is that which does not have faith in it; they do not consider it to be Word of God. These people remain very remote. However, how regrettable and astonishing it is if those who believe that it is Word of God and is a healing formula of salvation do not practice on it. Many among them have not even read it in their entire lives. Thus, the example of people who are negligent and careless about Word of God is like a person who knows that such and such spring is extremely pure and sweet and fresh and its water is an elixir and heals many ailments, he has certain knowledge of this yet, in spite of this knowledge and in spite of being thirsty and embroiled in many ailments he does not go near it. How unfortunate and ignorant of him. He should have drunk from this spring and having satiated from its delicious and healing water cherished it. Yet, in spite of being aware of this he is as distant from it as an unaware person.' Hudhur said may God through these moving words of the Promised Messiah (on whom be peace) enable us to practice the teachings of the Qur'an and to understand it. Then alone would we be fulfilling the dues of our Bai'at. The teaching of course is to avoid every vice that the Qur'an mentions and make a complete effort to adopt every virtue that it cites.

The Promised Messiah (on whom be peace) also said: 'The Holy Qur'an does not simply require that having given up evil, man should assume he has attained excellence. Rather, it wants to define man with supreme excellences and high morals and that his actions and deeds involve sympathy and welfare of mankind. The consequence of which should be that Allah the Exalted is pleased with him.'

Hudhur said if a believer truly loves the Qur'an, he tries to attain such a standard himself and would also try and take his children to it. There is no distinction in avoiding evil and such should not be our aim. We should keep our targets high. Effort to adopt every virtue mentioned in the Qur'an would create a pure society which Islam wants to establish and would also silence those who raise objections at Islam day in and day out. Here, two women are renowned to raise excessive objections against Islamic laws in their lectures. Through the efforts of Khuddamul Ahmadiyya UK a debate was held with them at UCL (University College London). The debate

was organised by the university. The two ladies, as is their way, presented excessive objections against Islam at the debate. Two of our Khuddam, a student of Jamia who is of Pakistani origin and the other a new convert of English origin responded to them in a positive and reasoned way in light of the teachings of the Holy Qur'an which is the true teaching of Islam. It is understood that this left them indignant and even their supporters expressed regret at their excessive objections. Thus the teachings of Islam were triumphant through young Ahmadi men. We should try and understand the teachings of the Qur'an and Islam. This would make our homes paradisiacal and will enable us to fulfil our dues of Tabligh in society.

The Promised Messiah (on whom be peace) said: 'Holy Qur'an should be read with care, concentration and interest. Hadith relates that there are many reciters of the Holy Qur'an who are cursed by the Qur'an. The Holy Qur'an curses the person who reads the Qur'an but does not practice on it. When one comes across a verse denoting blessing while reciting the Qur'an, blessing should be sought from Allah the Exalted at the juncture. Where torment on people is mentioned, entreaty should be made to God for His refuge from His torment and it should be read with care and concentration and it should be acted on.'

Hudhur also read out an extract of the Promised Messiah's (on whom be peace) writing mentioning those who say that the Holy Qur'an is difficult to understand. The Promised Messiah (on whom be peace) explained that the manner in which the Qur'an has elucidated matters of faith is matchless in its eloquence and its reasoning influences hearts. So powerful is its eloquence that it was understood by the nomads of Arabia who were completely illiterate. How could people of the current age then not understand it? Hudhur said it is a favour of God on us to send the Promised Messiah (on whom be peace) who not only explained the apparent commandments to us but also unravelled the deeper truths and insights of the Qur'an for us and thus gave us the beneficence of: 'And among others from among them who have not yet joined them…' (62:4). We should try and accumulate the treasures that the Promised Messiah (on whom be peace) gave us.

Hudhur said there are many very good reciters of the Holy Qur'an outside our Community who are renowned, but there are also those among them who do not even know the meanings of the Qur'an as is the case with some of the religious leaders. This is the reason why the abrogation theory has existed among them for so long. Even now they do not understand certain verses, including those about death of Jesus (on whom be peace). An Hadith relates that the Holy Prophet (peace and blessings of Allah be on him) said that a time will come when there will be reciters of the Qur'an who will boast that there is no bigger reciter than them and there is no bigger scholar than them. He asked his Companions if they found anything good in this. They replied that they did not. The Prophet (peace and blessings of Allah be on him) said: 'These people will be from you and from this Ummah, but they will be the fuel of the fire of Hell.'

Hudhur said attaining God's nearness and avoiding His wrath as the cautionary Hadith depicts, is in understanding the teaching of the Qur'an with humility and to love it rather than make a profession out of it.

The Promised Messiah (on whom be peace) wrote

in his book Kashti Nuh:

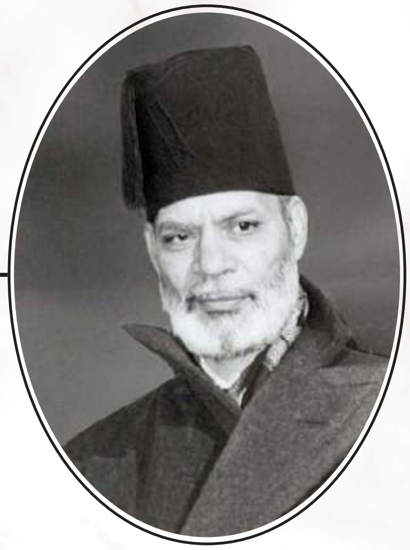
'Be alert all the time and do not take a single step contrary to Divine teaching and the guidance of the Qur'an. I tell you truly that anyone who evades the least one of the 700 commandments of the Qur'an, shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Qur'an and all the rest is its reflection. Therefore, study the Qur'an with care and hold it very dear with a love that you have not for anything else. As God has said to me: 'All good is contained in the Qur'an.' This is wholly true. Those people are to be pitied who prefer anything else to it. The fountainhead of all your prosperity and salvation is the Holy Qur'an. There is no religious need of yours which is not filled by the Qur'an. On the Day of Judgement, the Qur'an will confirm or deny your faith. There is no other book under heaven beside the Qur'an which can furnish you with salvation. God has been very Beneficent towards you that He has bestowed a Book like the Qur'an upon you. I tell you truly that if the Book that is recited to you had been recited to the Christians, they would not have perished. If this bounty of guidance which has been bestowed upon you had been bestowed upon the Jews in place of the Torah, some of their sects would not have denied the Day of Judgement. Then value this favour that has been bestowed upon you. It is a very dear favour; it is great wealth. If the Qur'an had not been revealed the whole world would have been left like a dirty lump of flesh. The Qur'an is the Book in contrast with which all other guidance amounts to nothing.' [Essence of Islam, Vol. I, pp. 400 – 401 Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 26-27]

The Promised Messiah (on whom be peace) wrote that it was important not to disregard the Holy Qur'an and to uphold its distinction over Hadith and other works. He said now there was no other Prophet or intercessor on the earth save the Holy Prophet (peace and blessings of Allah be on him) and no Book save the Holy Qur'an. Thus, he enjoined to love the Holy Prophet (peace and blessings of Allah be on him) so that salvation is attained. He also said that it should be remembered that salvation is not something which will manifest after death; rather, true salvation is that which shows its light in this very life. Salvation is given to one who believes that God is Truth and the Holy Prophet (peace and blessings of Allah be on him) is an intercessor between God and the rest of the creation. God willed for this esteemed Prophet (peace and blessings of Allah be on him) to have eternal life and in order to facilitate this God made his beneficence continue till the Day of Judgement and ultimately through his spiritual beneficence the Promised Messiah was sent to this world. His coming was essential for the completion of the structure of Islam. It was certain for the Muhammadan Dispensation to have a Messiah in the spiritual style of the Mosaic Dispensation and the verses 'Guide us in the right path – the path of those on whom Thou hast bestowed Thy blessings…' (1: 6 – 7) indicate towards this.

Hudhur prayed that may we, our offspring and our future generations till the Day of Judgement - who will accept the Muhammadan Messiah - have true love for the Holy Qur'an and practice its teachings and each moment attain the blessings of its beneficence.

The Quran

Sir Muhammad Zafrullah Khan رضي الله عنه



The Quran, as already stated, is the record of the verbal revelation vouchsafed by God to Muhammad (sa), the Prophet of Islam, over a period of approximately twenty-two years (610 632). It is the very words that God put in the mouth of that Prophet (Deut. 18:18). It contains all truth (John 16:13) for the guidance of mankind. Its message is universal. It affirms the truth of all previous revelations and the righteousness of all Prophets (2:137; 5:45, 47).

The arrangement of verses in the Quran does not follow the chronological order. Whenever a verse or group of verses was revealed, the Prophet indicated its place in the order and sequence of the Quran. Obviously, the compilation of the whole in the form of a book could not be undertaken so long as the revelation to the Prophet continued; but it is a mistake to suppose that the present arrangement was determined by the second or third Khalifa some years after the death of the Prophet. That is not so. The Prophet himself instituted and authorized this arrangement. In fact, during the Prophet's lifetime the Quran was committed to memory and was recited in the order in which we find it. Each fresh revelation found its place in that order as indicated by the Prophet. His opponents sometimes made objection to the manner in which the Quran was being revealed, that is to say, in portions spread over a long period, and they asked: "Why is it not revealed all at once?" The revelation itself pointed out the reason and the wisdom underlying its manner and arrangement (25:33; 17:107).

One reason why the present arrangement does not adhere to the chronological order is that the revelation came as it was needed in the contemporaneous state of the people to whom it was immediately addressed the purpose being, first, to create faith in the Existence and Unity of God; then, to lay the foundations of a beneficent society in accordance with the principles of Islam; then, to reconstruct society on those principles and to train it in their exercise so that the people could become the bearers of the Divine message and illustrate it in practice in daily living. This necessitated that revelation be vouchsafed stage by stage over a period of years, reinforcing the cardinal, central doctrine of the Existence and Unity of God throughout, but working out the pattern of a beneficent society gradually, adding new features after those revealed earlier had been firmly grasped and put into practice. Once this purpose was achieved, it was no longer necessary to have the revelation arranged in that order. It had then to serve the need of an established, though constantly growing, community. The order to be followed henceforth was that which was appropriate to those conditions.

In view of the lack of the mass-printing facilities to which mankind has since become accustomed, the method adopted for safe-guarding the revelation was to commit it to memory rather than to preserve it in the form of a book, though the text of each revelation, comprising one or more verses, was also written down as it was received. The Prophet himself was not literate, but others who were competent in that respect were employed for the purpose (29:49). Guidance having been furnished to mankind through

a series of revelations vouchsafed to the various Prophets, what is that position of the Quran with respect to those revelations whose truth it affirms? Previous revelations were limited in their scope. Each was designed to meet the needs of the people to whom it was sent during the stage of development upon which that people was about to enter. Each contained fundamental truths, valid through the ages in respect of the whole of mankind, but it also contained guidance, directions, commandments, and prohibitions which were of a local or temporary character. Moreover, in course of time, portions of those revelations were lost or forgotten. That which was of universal and permanent application in previous revelations, in other Scriptures, has been reaffirmed in the Quran. Such portions as had been lost or were overlooked or forgotten, but were still needed, have been revived. That which was of purely local or temporary application and was no longer needed has been omitted. That which was not contained in previous revelations, the need for it not yet having arisen, but which would henceforth be needed by mankind, was added (2:107; 3:8).

This does not mean that the Quran makes obligatory upon the Muslims all the commandments and ordinances contained in today's version of the previous revelations and Scriptures. Indeed, it emphasises repeatedly that these versions have suffered grievously at the hands of some of those who profess to be their supporters (2:80). What the Quran affirms is the actual revelation vouchsafed to the previous Prophets. Thus: "Surely, We sent down the Torah wherein is guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law" (5:45). And again: "And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before that in the Torah as an admonition for the God-fearing" (5:47). The Gospel here means the revelation vouchsafed to Jesus, and not the books which are today commonly so described.

Not only are today's versions of previous revelations open to serious question on the score of authenticity of the text and accuracy of translation and interpretation, many of the details concerning commandments and ordinances and even doctrine which were of a temporary or local character are now out of date or inapplicable. Today's doctrine is also in many cases based on subsequent interpretation and formulation which appear to have little connection with what was contained in the revelation and even contradict it. Attention is drawn to all this in the Quran, and yet the Quran emphasises the unity of the fundamental teaching contained in all previous Scriptures and insisted upon by the Prophets, namely belief in the Existence and Unity of God and in the Hereafter, and conformity to God's will through righteous action.

As already stated, the Quran reaffirms all that was fundamental in previous revelations and which is still needed by mankind. That is part of the guidance which the Prophet, and through him the Muslims and, indeed, all mankind are exhorted to follow the guidance revealed by God through the prophets (6:91).

Thus the Quran, while affirming the truth of all previous revelations, itself comprises all truth for the whole of mankind for all time. It has been described as "pure Scriptures, comprising lasting commandments" (98:3—4).

The Quran is thus a universal possession and inheritance; its message is directed to the whole of mankind (7:159). It is sent down as a guidance for mankind, with clear proofs of guidance and with discrimination between truth and falsehood (2:186).

It expounds and explains all that is or may be needed by mankind for the complete fulfilment of life (11:2). It seeks to create faith in God through rehearsal of God's Signs; it makes provision for mankind's welfare, material, moral, and spiritual; it teaches

all that is needed for the beneficent regulation of human life and expounds the philosophy underlying it, so that reason being satisfied, wholehearted conformity to what is taught may be assured (62:2—3). It expounds the significance of establishing and maintaining communion with God. It draws attention to various Divine attributes, their operation and the manner in which mankind may derive benefit from the knowledge thereof. In short, all that is basic for the promotion of human welfare in all spheres, whether pertaining to principles or conduct, is set forth and expounded (16:90).

It is this comprehensiveness of the Quran, the need to make provision for guidance in every respect for all peoples for all time, that made it necessary that the guidance should be conveyed in verbal revelation. The Quran is literally the Word of God and possesses the quality of being alive, as the universe is alive. It is not possible to set forth at any time the whole meaning and interpretation of the Quran or, indeed, of any portion of it with finality. It yields new truths and fresh guidance in every age and at every level. It is a standing and perpetual miracle (18:110).

The world is dynamic and so is the Quran. Indeed, so dynamic is the Quran that it has always been found to keep ahead of the world and never to lag behind it. However fast the pace at which the pattern of human life may change and progress, the Quran always yields, and will go on yielding, the needed guidance in advance. This has now been demonstrated through more than thirteen centuries, and that is a guarantee that it will continue to be demonstrated through the ages.

The Quran has proclaimed that falsehood will never overtake it. All research into the past and every discovery and invention in the future will affirm its truth (41:43). The Quran speaks at every level; it seeks to reach every type of understanding, through parables, similitudes, arguments, reasoning, the observation and study of the phenomena of nature, and the natural, moral, and spiritual laws (18:55; 39:28; 59:22).

It reasons from the physical and tangible to the spiritual and intangible. For instance: "Among His Signs is this; that thou seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely He Who quickens the earth can quicken the dead. Verily, He has power over all things" (41:40). Here, by quickening of the dead is meant the revival and rebirth of a people. As the dead earth is quickened by life-giving rain from heaven, a people that appears to be dead in all respects is revived and regenerated through spiritual water from the heavens, that is to say, through Divine revelation. This idea is expressed in the Quran in several places. Both resurrection and renaissance are explained with reference to the phenomenon of the dead earth being revived through life-giving rain (22:6 8).

The Quran repeatedly urges observation and reflection, the exercise of reason, and understanding (2:270). For instance: "In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding, who remember Allah while standing, sitting, and lying down, and ponder the creation of the heavens and the earth. This leads them to exclaim: 'Our Lord, Thou hast not created all this without purpose; Holy art Thou'" (3:191—192).

Whenever attention is drawn in the Quran to God's Signs, the object is to urge reflection upon the event or phenomenon cited, that we may proceed to draw lessons therefrom which would help us grasp the Truth; to understand the operation of Divine attributes and of Divine laws; to appreciate spiritual values and to adjust and order our lives accordingly, so that all our activities in every sphere should become wholly beneficent. It is in that sense that the guidance contained in the Quran is described as "a healing and a mercy for those who put their faith in it" (17:83). We are reminded: "O mankind, there has indeed come to you an exhortation from your Lord and a healing for whatever ills there are in the hearts, and a guidance

and a mercy for those who believe" (10:58).

With all this, man is left to his own free choice and acceptance of the Truth. Faith is not commanded on the basis of authority, but is invited on the basis of understanding (12:109). "This is a Book that We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed" (38:30). There is complete freedom to believe or to deny. "Say: 'It is the Truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve'" (18:30). But of course, though the choice is free, the consequences of the choice follow in accordance with Divine law. No one is forced. Everyone must choose and seek the purpose of his life on the basis of faith or turn his back upon the Truth and destroy his soul, according to his choice.

It has sometimes been suggested that belief in Divine revelation and acceptance of revealed truth tend toward intellectual rigidity and narrowness. The exact reverse is the truth. Revelation stimulates the intellect and opens all manner of avenues for research and expansion of knowledge. The constant and repeated exhortation to reflect upon and ponder every type of natural phenomenon with which the Quran abounds is an express urge in that direction. History furnishes incontrovertible proof of this. Within an astonishingly brief period following the revelation of the Quran, darkness and confusion were dispelled over vast areas of the earth, order was established, all manner of beneficent institutions sprang into life, a high moral order was set up, and the blessings of knowledge, learning, and science began to be widely diffused. Human intellect, which for some centuries had been almost frozen into inactivity, experienced a sudden release and upsurge, and the world became witness to an astounding revolution. This was no freak occurrence, no sudden flare-up followed by an even more sudden collapse. This was a phenomenon characterized by strength, beneficence, and endurance. It fulfilled to a pre-eminent degree the needs and yearnings of the human body, intellect and soul. It changed the course of human history. It flung wide open the gates of knowledge and progress in all directions. Its impact continues to be felt today through many and diverse channels.

The Quran has been described as a Light and as a clear Book, whereby "does Allah guide those who seek His pleasure along the paths of peace, and leads them out of every kind of darkness into the light by His will, and guides them along the right path" (5:16 17).

On the other hand, the Quran itself discourages the tendency to seek regulation of everything by Divine command, pointing out that such regulation would become restrictive and burdensome (5:102).

One of many characteristics of the Quran which mark it as the Word of God is that to arrive at the comprehension of its deeper meaning and significance the seeker must, in addition to a certain degree of knowledge of the language and the principles of interpretation, cultivate purity of thought and action. The greater the purity of a person's life the deeper and wider will be his comprehension of the meaning of the Quran (56:80). This has always been strikingly demonstrated.

The Quran contains Divine assurance that the guidance embodied therein will be guarded under Divine protection (15:10). This comprises several aspects:

First, the text of the revelation should be preserved in its purity and entirety for all time. Considering that the revelation contained in the Quran was vouchsafed to the Prophet over a period of twenty-two years, first in Mecca and then in Medina, that this period was marked by persecution, disturbance, and fighting, that the Prophet himself was not literate, and that there was no sure method for preserving a record of the revelation except through human memory, it is a truly miraculous fact that the text of the Quran has been preserved absolutely pure and entire, down to the last vowel point. Even non Muslim scholars, who do not accept the Quran

as Divine revelation, affirm that the Quran is word for word that which Muhammad gave out to the world as Divine revelation.

, the language in which the revelation was sent should continue to be a living language. Classical Arabic is today understood and used as a means of communication over much vaster areas of the earth and by many hundred times more people than it was in the time of the Prophet.

These factors, so essential for the safeguarding of the guidance contained in the revelation, could not have been assured by the Prophet in advance. Yet they are not enough. For life is dynamic, and the pattern of human life is subject to constant change. The process of evolution is at work all the time. Besides, history testifies that the passage of time brings about a decline in spiritual and moral values in a civilization. It is inevitable, therefore, that over the centuries there should be a falling-off in the true appreciation of Divine guidance set forth in the Divine revelation as applicable to current conditions and situations. The complete safeguarding of the Divine revelation necessitates a constant process of spiritual revival and rebirth. In the nature of things this must also come about through revelation. It was announced by the Prophet that to meet this need God would continue to raise from among the Muslims, at the beginning of each century, someone who would be inspired to revive the faith by drawing attention to the guidance contained in the Quran apposite to existing conditions. History has confirmed the truth of this assurance conveyed by the Prophet.

The last half-century has, however, witnessed the onset of a tremendous revolution in human values in all spheres of life. Standards that had been accepted and subscribed to through centuries are undergoing rapid revision and modification. The very dimensions of human life are being reshaped, so that scholars and thinkers are beginning to stress the need of a new revelation. Yet, the Quran is quite clear that the guidance contained therein will be found adequate during all stages at all times.

What provision, it may be asked, is there in the Quran to meet the contingency with which mankind is faced today, and which is likely to grow ever more insistent during all the tomorrows that lie ahead? To meet this contingency the Quran announced that the Prophet not only had been raised in the generation among whom he lived, but would also be raised among others "who have not yet joined them" (62:3 4). This means a spiritual second advent of the Prophet for the purpose of setting forth from the Quran guidance that may be needed in the New Age, and for illustrating the values demanded by the exigencies with which man may then be faced. This promise has been fulfilled in the advent of Ahmad, of Qadian (1835 1908), who warned that mankind stood at the threshold of an era which would bear the same relation to his age, that is, the beginning of the twentieth century, as the beginning of that century bore to the days of Adam, and who proceeded to set forth from the Quran, in the light of revelation vouchsafed to him, the guidance that mankind now desperately needs.

He was a devoted follower and ardent lover of the Prophet. He claimed that in his advent were fulfilled the prophecies of the Prophet concerning the appearance of the Messiah and the Mahdi in the latter days. In his voluminous writings and discourses he set forth in great detail the philosophy of all aspects of the teachings of Islam and thus demonstrated the supremacy of Islam over all other faiths, as had been foretold in the Quran (9:33; 48:29; 61:10). In one of his revelations he was described as Allah's Champion in the mantles of the Prophets. In his daily life he illustrated in practice all the values inculcated by Islam.

[ISLAM : Its Meaning for Modern Man, pp135-149]



The Holy Quran Guidance for Mankind

Waheed Ahmad

WHAT IS REVELATION

The Muslims believe that God speaks to His chosen servants through the process of revelation. It is through this process that spiritual knowledge and wisdom is given to man by God. The knowledge received through revelation is considered to be the truest form of learning.

Revelation can be of many kinds. It may comprise ordinances, laws and injunctions. It may be prophetic in nature and bring knowledge of future events. It may bring great insights into matters of material or spiritual nature. It may convey God's goodwill, pleasure and love; or it may be the medium of God's warning, displeasure and rebuke.

The nature of revelation varies according to circumstances and the spiritual station of the recipient. Muslims believe that of all revelations and divine communications, the most complete, the most perfect and the most comprehensive is the Holy Quran.

WHAT IS THE QURAN

The Quran is a compilation of the verbal revelations given to the Holy Prophet Muhammad over a period of twenty two years. The language of the Quran is Arabic. The word Quran means something that is "read" or "recited". The diction of the Quran could be best described as poetic prose and its language is a model of linguistic purity and stylistic elegance.

The Quran is the Holy Book or the Scriptures of the Muslims. It lays down for them the law and commandments, codes for their social and moral behaviour, and contains a comprehensive religious philosophy. It is the ultimate source of the Islamic law and a complete guidance for the Muslims. Besides its proper name, the Quran is also known by the following names:

al Kitab	–	The Book
al Furqan	–	The Discriminant
al Dhikr	–	The Exposition
al Bayan	–	The Explanation
al Burhan	–	The Argument
al Haqq	–	The Truth
al Tanzil	–	The Revelation
al Hikmat	–	The Wisdom
al Huda	–	The Guide
al Hukm	–	The Judgment
al Mau'izah	–	The Admonition
al Rahma	–	The Mercy
al-Noor	–	The Light (64:9)
al-Rooh	–	The Word (42:53)

Surahs And Verses

The Quran is divided into 114 Surahs or Chapters and each Chapter consists of individual Ayaat or verses. There are in total 6,348 verses in the Holy Quran. The Surahs are of varying lengths, some consisting of a few lines while others run for many pages. Surah al Baqarah is the longest Chapter comprising 287 verses while Surah al Kauthar is the shortest with only four verses including the tasmia.

Each Surah in the Quran has a name given to it. These names are not necessarily revealed but have been introduced by scholars and editors for the sake of reference. These names are usually taken from some prominent or unusual word which occurs in the Surah.

At the beginning of each Surah, except one, stands the following invocation which is part of the Surah:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(In the name of God, the Most Gracious, Ever Merciful)

The one exception is Surah al Taubah, the 9th Chapter of the Holy Quran. Many scholars view this Chapter as part of the previous one. According to the subject matter Chapters 8 and 9 are one. In Surah al-Naml, the 27th Chapter of the Holy Quran, the phrase "In the name of God, the Gracious, the Merciful" is mentioned twice: once in its usual place at the beginning of the Surah and the second time in verse 31, in reference to the opening line of Prophet Solomon's letter to Queen Sheba.

Meccan and Medinite Chapters

In the printed copies of the Quran, the title of each Surah is followed by the name of the place where the Chapter was revealed. The place names used are "Meccan" for all Surahs revealed before Hijrah (622 A.D.), and "Medinite" for all Surahs revealed after Hijrah. Many of the Surahs in the Quran are composite, and a Chapter marked Meccan may contain some verses from the Medinite period, and vice versa.

During the twenty two year period of the Quranic revelations, Prophet Muhammad lived in Mecca for twelve years (610 622 A.D.) and in Medinah for ten (622 632 A.D.). Of the 114 Surahs of the Holy Quran, about 92 were revealed in Mecca and 22 in Medinah. Generally speaking, there are three characteristics which distinguish Meccan Surahs from the Medinite ones:

1. The Meccan Surahs deal mainly with faith, while the Medinite Surahs deal mainly with action or the implementation of faith.

2. Meccan Surahs are generally prophetic, while the Medinite Surahs deal with the realization and fulfillment of prophecies.

3. Meccan Surahs emphasize Man's relationship with God, while Medinite Surahs emphasize man's relationship with fellow man and lay down rules and regulations for social and moral conduct.

The Arrangement of The Holy Quran

The arrangement of the Quran does not follow the chronological order in which the verses and the Surahs were actually revealed. Except for the short "Opening" Chapter which has been placed at the head of the Quran, the long Surahs are generally in the beginning while the short ones are generally towards the end. This is not a rigid principle as there are many exceptions to it. Because of the presence of long Surahs at the beginning of the Quran, about half the text of the entire Quran is contained in the first 18 Chapters while the other half is contained in the next 96 Chapters. Although the Quran is not arranged in a chronological order or by subject matter, there is

certain continuity between the various Chapters. If we were to observe closely the closing lines of some Surahs and the opening lines of those immediately following these, we would detect a continuity of the underlying theme.

The First Revelation

The beginning of the Holy Quran took place in the year 610 A.D. with the first revelation received by the Holy Prophet while he was meditating on Mount Hira. The Angel Gabriel brought this revelation and made the Prophet repeat after him:

> Read, in the name of thy Lord Who created
> Created man from a clot of blood
> Recite, for thy Lord is Most Beneficent
> Who taught by the pen
> Taught man what he knew not. (96:2-6)

These verses are now part of Surah al-Alaq, the 96th Chapter of the Holy Quran. This first revelation marks the beginning of the prophetic mission of Muhammad which lasted twenty-two years. No special instructions were given to the Holy Prophet at this stage. Such instructions started to come down in subsequent revelations. The second revelation forms the beginning of Surah al-Mudathir, the 74th Chapter of the Holy Quran, and starts to define the Prophet's mission more clearly:

> O thou covered in a mantle
> Arise and deliver thy warning
> And thy Lord do thou magnify
> And thy garments do thou purify
> And all uncleanliness do thou shun
> And give not to gain more
> And for thy Lord's cause, be patient (74:2-8)

The Last Revelation

The last whole Surah to be revealed is considered to be Surah al-Nasr, the 11oth Chapter of the Holy Quran. This is a "Medinite" Surah in the sense that it was revealed after the Hijrah. But this Chapter was actually revealed at Mecca, during the time of the Prophet's farewell pilgrimage. The very last verses with which the Quranic revelations came to a close however, belong to Surah al Maidah, the 5th Chapter of the Holy Quran. These verses were also revealed during the farewell pilgrimage, immediately after the Prophet's sermon on the Mount:

This day have I perfected for you your religion, and completed upon you My favour, and have chosen for you Islam as religion. (5:4)

Cryptic Letters Of The Holy Quran

At the beginning of twenty nine Surahs, following the invocation, stands a letter or a group of letters of the alphabet. These letters are known as Muqatta'at or abbreviations. Of the twenty eight letters of the Arabic alphabet, fourteen have been used in this way. Below, these Muqatta'at are indicated by a bracket around the letter:

(alif)	ba	ta	tha	jim (ha)
kha	dal	dhal	(ra)	za (sin)
shin	(sad)	dad	(ta)	za (ain)
ghain	fa	(qaf)	(kaf)	lam(mim)
(noon)	(ha)	wow	(ya)	

The Quran has used the Muqatta'at in groups as well as singly, in fourteen different combinations, as under:

alif-lam-mim	alif-lam-mim-sad	alif-lam-ra
alif-lam-mim-ra	kaf-ha-ya-ain-sad	ta-ha
ta-sin-mim	ta-sin	ya-sin
sad	ha-mim-ain-sin-qaf	ha-mim
qaf	noon	

The significance and meaning of these mysterious letters is not known for sure. According to some scholars of the Quran, these letters are abbreviations of certain words. For example:

alif-lam-mim stands for “anallaho a’lamo”
(I am Allah, the Most Knowing)
alif-lam-ra stands for “anallah al-Rai”
(I am Allah, the Most Seeing)
Following is a list of all the Surahs that contain these cryptic letters:

Surah	Name of Surah	Muqatta’at used
2	al-Baqarah	alif lam mim
3	Al-Imran	alif lam mim
7	al-Araf	alif lam mint sad
10	Younas	alif lam ra
11	Hud	alif lam ra
12	Yousa	alif lam ra
13	al-Ra’d	alif lam mim ra
14	Ibrahim	alif lam ra
15	al-Hijr	alif lam ra
19	Maryam	kaf ha ya ain sad
20	Ta Ha	ta ha
26	al Shu’ara	ta sin mim
27	al Naml	ta sin
28	al Qasas	ta sin mim
29	al Ankaboot	alif lam mim
30	al Rum	alif lam mim
31	Luqman	alif lam mim
32	al Sajdah	alif lam mim
36	Ya Seen	ya seen
38	Sad	sad
40	al Mumin	ha mim
41	Ha Mim al Sajdah	ha mim
42	al Shura	ha mim ain sin qaf
43	al Zukhruf	ha mim
44	al Dukhan	ha mim
45	al Jathiyah	ha mim
46	al Ahqaf	ha mim
50	Qaf	qaf
68	al Qalam	noon

Writing And Recording Of The Holy Quran

For a time the Quran was being preserved by the early Muslims who would memorize the revelations received by the Holy Prophet. This was the normal practice at that time and the pre Islamic Arabic poems were treated in the same way. However, as the revelations grew in number and as some of the Muslims who had memorized the Quran started to be lost in battles, the Holy Prophet appointed some scribes to write down the Quran.

As the Quranic verses were revealed in passages of varying sizes and belonging to different Surahs, the text of the Holy Quran did not exist in one volume during the life of the Prophet Muhammad. It was during the Caliphates of Abu Bakr and Omar that the task of collecting the Quran in one volume was entrusted to Zayd bin Thabit. During the time of Uthman, the third Caliph of Islam, an authorized version of the Quran was established which was then used for making duplicate copies. These duplicate copies were sent to various parts of the Muslim world to be used as standard texts for further copying.

The text of the Holy Quran has remained unchanged over the past 1400 years. The millions of copies of the Quran circulating in the world today are all identical down to a single letter. And this is not strange since God says in the Holy Quran that He Himself will guard this book:

“Surely it is We Who have revealed the Exposition, and surely it is We Who are its guardians” (15:10)

Light of the Furqan

Translation of a Urdu poem by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi. Furqan means 'The one which makes distinction between truth and falsity'. It is another name for the Holy Qur'an.

The light of the Furqan
Is the brightest of all lights;
Holy is He from Whom
This river of spiritual light issued forth.

The tree of faith in divine unity
Was about to wither away;
All of a sudden, this pure spring
Gushed forth from the unseen.

O Allah! Your Furqan is a universe in itself;
It contains everything that was ever needed.

We searched the whole world,
We rummaged through all the shops;
But we found only this one goblet
Containing the true knowledge of the Divine.

The similitude of this light cannot be found
In the whole wide world;
For it is unique in every thing,
And matchless in every quality.

At first we thought that the Furqan
Is like the rod of Moses;
Then when we reflected further,
And found every word to be a Messiah.

Blind as they are,
It is their own fault;
Otherwise this light has shone
As brightly as a hundred suns.

How pathetic is the life
Of the people in this world,
Whose hearts remained blind
Even in the presence of this Light.

[Brahin-e-Ahmadiyya, Ruhani Khaza'in Vol.1, pp. 305-306]



Compilation of the Holy Qur'an into a Text

Zia H Shah MD

Professor Theodor Nöldeke, the well known Orientalist writes, "Since the use of the Koran… is much more extensive than…the Bible…, it [the Koran] has been truly described as the most widely-read book in existence. This circumstance alone is sufficient to give it an urgent claim on our attention."1 As non-Muslims begin to learn about the Holy Qur'an, one of the immediate issues is how it was compiled. Reginald Bosworth Smith gave four lectures in 1874 before the Royal Institution of Great Britain, which took on a book form titled Mohammed and Mohammedanism. He wrote in this book, "In the Koran we have, beyond all doubt, the exact words…without subtraction and without addition. We see with our own eyes [the] birth and adolescence of a religion."[2] Sir William Muir agrees with this position. In 1885 he was elected the Principal of Edinburgh University and held the post till 1903. He writes, "There is otherwise every security, internal and external, that we possess a text the same as that which Mahomet himself gave forth and used…The conclusion, which we may now with confidence draw, is that the [Quranic] editions of Abu Bakr and of Othman were not only faithful, but … complete…. We may upon the strongest presumption affirm that every verse in the Coran…is the genuine and unaltered composition…."[3]

The Holy Qur'an predicted very early in the ministry of the Holy Prophet Muhammad, "Surely, We Ourself have sent down this Exhortation, and we will, most surely, safeguard it." (Al Qur'an 15:10). The chapter of the Qur'an with this promise was revealed at Mecca (Noldeke) when the life of the Holy Prophet and his followers was extremely precarious. It was then that disbelievers were challenged to do their worst to destroy it and were warned that God would frustrate all their designs because He Himself was the Guardian of the religion and its scripture, the Qur'an. The challenge was open and unequivocal and the enemy strong and ruthless, and yet the Qur'an remained safe against corruption and interpolation and has continued to enjoy perfect security. This distinction of the Qur'an is not shared by any other revealed Book. Especially in the case of the

Bible, new research has established beyond doubt that it is nowhere close to the Holy Qur'an in this distinction. Some of this information is covered in two History Channel documentaries entitled Banned from the Bible I and Banned from Bible II.

The Qur'an was written by the scribes during the lifetime of the Prophet Muhammadsaw. It was collected in a book form in the time of his first

Caliph, Abu Bakrra, and the master copy was stored with the Prophet's widow, Hafsara, who was daughter of the second Caliph, Omar. John Davenport has given a summary of this process:
"While Mohammed lived, the Koran was kept in loose sheets only. His successor, Abu-Bekr, first collected them into a single volume, not only from the palm leaves, skins, and shoulder-bones of mutton whereon they had been
written, but also from the mouths of those who had committed them to memory; and, when the transcript was completed, the keeping of it was entrusted to Haphsa [Hafsa], the daughter of Omar, one of the widows of Mohammed, in order for its being consulted as an original." [4]

Sir William Muir testifies to the compilation and preservation of the Holy Qur'an in a detailed appendix to his biography of the Prophet Muhammad. In the 1878 edition of his book the Life of Mahomet from original sources there is a very detailed description of how the text of the Holy Qur'an was preserved early in its history. 5
Coming from a non-Muslim who wrote this after an extensive study of the Hadith and the early biographers of the Holy Prophet Muhammad saw, it becomes assuring research that the Holy Qur'an has indeed been preserved for all these centuries. Below is a Reader's Digest version of his testimony from one of his other books:

"But by degrees variety crept into the many transcripts from this compilation, and the Caliph Othman was persuaded to apply a trenchant remedy. Zeidra [the chief amanuensis of the Prophet] was appointed to the recension of his former work [of seeking out the various Suras as they were written on palm leaves, tablets, and the minds of men]; and as the differences were mainly of dialect and expression, a syndicate was nominated of three Coreish [Quraish] authorities to act as final judges in the matter. The various readings were searched out from all the provinces of the Empire, and the new collection was as similated to the pure Meccan dialect in which Mahomet had given utterance to his inspiration. Transcripts were then multiplied, and forwarded to the chief cities as standards for reference. All previous copies were called in, and committed to the flames. The recension of Zeid has been handed down unaltered. So carefully has it been followed, that there is but one and the same Coran in use throughout the vast bounds of the Mahometan world. Various readings are almost unknown. The few limitations are almost entirely confined to the vowel forms and the diacritical points, which, having been invented at a later period, formed no part of the original or of Zeid's
recension.

There is every security that the work of Zeid was executed faithfully and, indeed, the acceptance of Coran by Ali and his party, the antagonists of the unfortunate Othman, is the surest guarantee of its genuineness." [6]

Although Muir's political analysis of 'Ali is a complicated issue, it is clear that there was a consensus about the security and the preservation of the text of the Holy Qur'an among the early Muslims after the death of the Prophet Muhammadsaw and that consensus has continued among all Islamic sects. Every Qur'an in the entire world will have exactly the same number of chapters and verses in exactly the same order.
Professor Nicholson, says in his Literary History

of the Arabs, "the Koran is an exceedingly human document, reflecting every phase of Muhammad's personality and standing in close relation to the outward events of his life, so that here we have materials of unique and incontestable authority for tracing the origin and early development of Islam—such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion." [7]

Professor Theodor Nöldeke writes, "Slight clerical errors there may have been, but the Qur'an of Othman contains none but genuine elements…. Efforts of European scholars to prove the existence of later interpolations in the Koran have failed." [8]

It has become an inconvenient truth for the Christian apologists that the fact that the Bible is not the literal word of God has become an open secret in this information age. Bart D. Ehrman, Distinguished Professor of Religious Studies at the University of North Carolina and author of twenty different books including his most recent Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible (And Why We Don't Know About Them), is a specialist on the New Testament and has shown scores of internal contradictions in the Bible. If the Holy Qur'an had not been from God and had not been preserved, it would have had contradictions and interpolations in a similar fashion. But history is a witness that it is not so. The Holy Qur'an says, "Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, they would surely have found therein much disagreement." [Al Qur'an 4:83]

This above pictured manuscript—known as "Mushaf of Othman"— held by the Muslim Board of Uzbekistan, is the earliest existing written version of the Qur'an.9

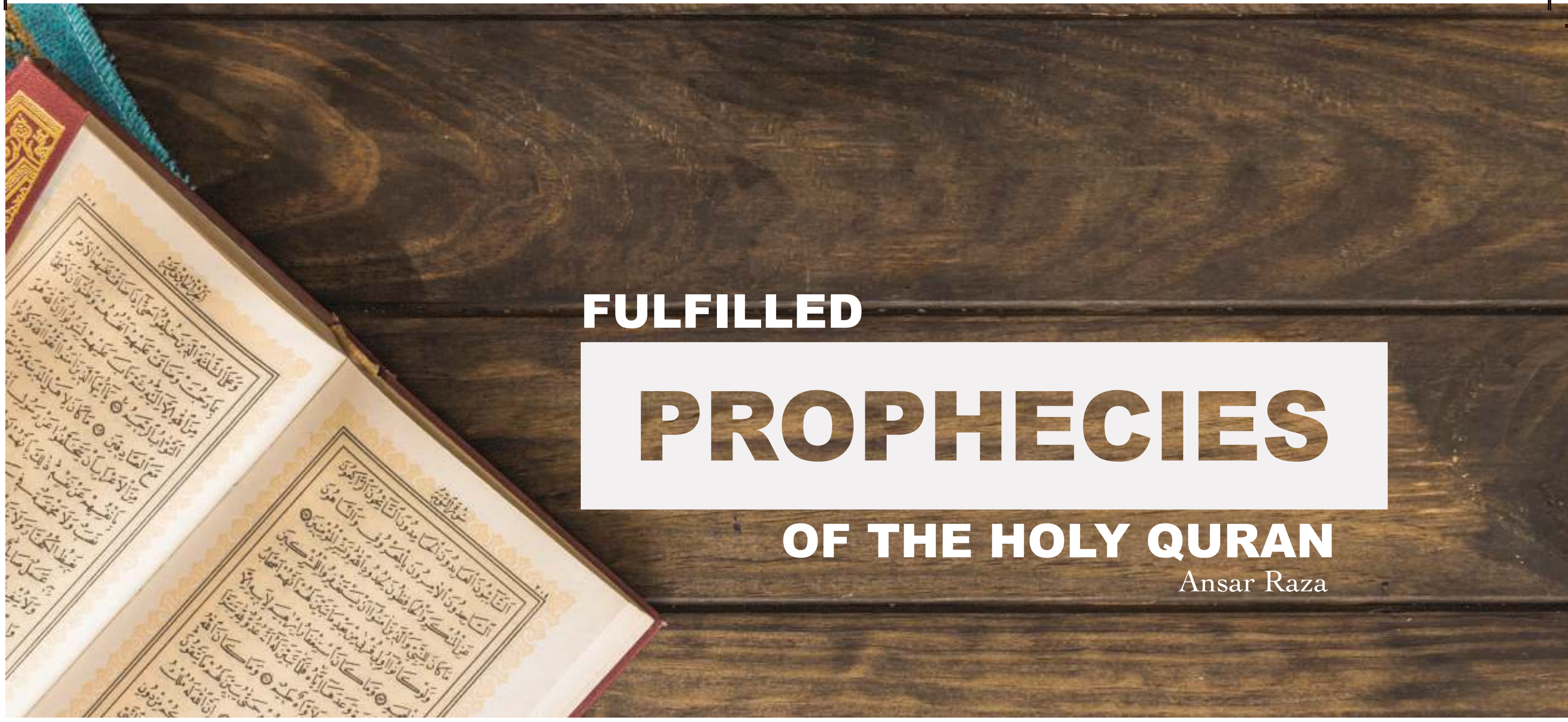
The Bible had a temporary role in human history. If it had been meant for all times to come, the Omniscient and Omnipotent God who revealed it would have also ensured its preservation. He did exactly that in the case of the Holy Qur'an.

Endnotes

1. Encyclopedia Britannica Edition 1911. Under heading 'Koran' page 898.
2. Reginald Bosworth Smith, Mohammed and Mohammedanism, 1889 edition. Page 18.
3. Sir William Muir. Life of Mahomet. 1878. Pages 561-563.
4. John Davenport. An apology for Mohammed and the Koran. 1869. Pages 67. The book is available on Archive.org.
5. http://books.google.com/
6. Sir William Muir. The Coran: Its Composition and Teaching and the Testimony it Bears to the Holy Scriptures. The Macmillan Company, 1920. Pages 37-40.
7. Reynold Alleyne Nicholson. A literary history of the Arabs. Charles Scribner's sons,1907.Page 143.
8. Encyclopedia Britannica Edition 1911. Under heading 'Koran' page 905.
9. http://www.unesco.org/webworld/nominations/en/uzbekistan/reading.htm



This above pictured manuscript known as "Mushaf of Othman" held by the Muslim Board of Uzbekistan, is the earliest existing written version of the Qur'an. [9]



FULFILLED PROPHECIES OF THE HOLY QURAN

Ansar Raza

Prophecy is foretold news about any future event. In religious world, a prophecy, quite distinct from an educated and wise guess, is considered the most authentic criterion and a vital proof for the truthfulness or otherwise of a prophet. The **Bible** has also mentioned this test and claims that the prophecies mentioned in it shall be definitely fulfilled.

"I am the Lord; that is my name! I will not give my glory to another or my praise to idols. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you." (Isaiah 42:8-9) "I am telling you now before it happens, so that when it does happen you will believe that I am He." (John 13:19)

In modern era atheists put the religions on trial by presenting criteria to check the genuine-ness or otherwise of the prophecies mentioned in the religious scriptures. Mr. Douglas E. Krueger, an atheist, on Pages 96-98 of his book, "WHAT IS ATHEISM – A Short Introduction" has presented the following five criteria to judge a prophecy. He wrote:

"Some criteria are needed in order to distinguish cases of lucky guesses from those of true prophecy. Let us define a genuine prophecy as one that satisfies the following five criteria:

1. The prophecy must be clear, and it must contain sufficient detail to make its fulfilment by a wide variety of possible events unlikely.
2. The event that can fulfil the prophecy must be unusual or unique.
3. The prophecy must be known to have been made before the event that is supposed to be its fulfilment.
4. The event foretold must not be of the sort that could be the result of an educated guess.
5. The event that fulfils the prophecy cannot be staged, or the relevant circumstances manipulated, by those aware of the prophecy in such a way as to intentionally cause the prophecy to be fulfilled."

According to these criteria, we see that the Quranic prophecies, some of which are presented here, prove to be quite genuine and true. No one can ever imagine that an unlettered person living in a nomadic society of Arabia 1400 years ago can predict such amazing scientific events, as mentioned hereunder, to happen. It is very well beyond the human capacity to foretell or even visualize such incredible incidents. The only conceivable source of these prophecies and predictions is purely divine. Interestingly, all such prophecies are fulfilled by those who were not Muslims, rather many of them are atheists. Thus no question of staging the prophecy and manipulating the circumstances arises.

Finger Prints

"Their skins will bear witness against them as to what they have been doing" (41:21)

The finger prints system at borders, criminal investigation cells and immigration centres prove the fulfilment of this Quranic prophecy.

Pollution

"Corruption has spread on land and sea because of what men's hands have wrought" (30:42)

One of the interpretations of the above verse of the Holy Quran is the environmental pollution, caused by human being. And that is spread both in land and sea due to our own inventions, i.e., fumes from chimneys of factories, chemical and nuclear waste, huge traffic in the cities, noise and creation of ozone hole are manifest testimonies of the fulfilment of this prophecy.

Establishment of Israel

And after him We said to the Children of Israel, 'Dwell Ye in the promised land; and when the time of the promise of the Latter Days come, We shall bring you together out of various people." (17:105)

Creation of Israel and gathering of Sephardic, Ashkenazi and the Jews of many other different races in Israel proves the authenticity of this prophecy and hence Quran.

Genetic Engineering

"They will alter Allah's creation." (4:120)

The holy Quran has prophesied the plastic surgery, genetic engineering and cloning in this short and concise sentence.

Roads in Mountains

"And when the mountains are made to move." (81:4)

Centuries before the invention of dynamite, the holy Quran prophesied the blowing up and moving of the mountains.

New Transport Systems

"And when the she-camels, ten months pregnant are abandoned." (81:5)"And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know." (16:9)

As we know people, specially those living in deserts, have now abandoned camels and other animals for travelling. But this prophecy of invention and emergence of new transport systems is on-going as we witness new and faster modes of transportation emerging all the time.

Zoo

"And when the wild beasts are gathered together." (81:6)

Nobody could ever imagine that one day wild beasts shall be captured, tamed and put together in closed and open parks. The establishment of zoo have fulfilled this prophecy.

Oceans Linked

"And when the rivers are made to flow into each other." (81:7)**"He has made the two bodies of water flow. They will one day meet. Between them there is a barrier; they cannot encroach one upon the other."** (55:20-21)

"And He it is Who shall merge the two seas together. This palatable and sweet, that saltish and bitter. And between them He has (presently) placed a barrier and a massive partition." (25:54)

This phenomenal prophecy is an excellent proof of truthfulness of Quran. It was beyond imagination of any one living 1400 years ago to even think of linking of oceans which we see today in Panama and Suez canals.

Modern Communication Systems

"And when various people are brought together." (81:8)

Fast transport systems, telephone, satellite systems and internet have brought so close to each other proving the truthfulness of the holy Quran.

Women's Rights

"And when the female-infant buried alive is questioned about – For what crime was she killed." (81:9-10)

Modern-day women rights and liberation associations may be brain-child of freedom-loving and egalitarian humanist / feminist people but foretold by Quran centuries ago.

Books Published and Spread

"And when books are spread abroad." (81:11)

The invention of printing press and publication houses and consequently spread of books everywhere is one of the marvellous prophecies of the Quran made in the dark ages of ignorance and illiteracy.

Extra-Terrestrial Life

"And among His signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together whenever He pleases." (42:30)

Having discourse with aliens is still an unrealized dream, but science is progressing in that direction. The presence of extra-terrestrial life has been proved by scientists. The next step is to see them and making a link with them. No religious scripture, except Quran, even hints about this great scientific discovery.

Air Traffic System

"And by the heaven full of tracks" (51:8)

While prophesying about modern transport systems, Quran also foretold the air-traffic system which is an essential part of aviation. A person living in desert 1400 years ago cannot talk about such advance technologies unless revealed to him by God Almighty.

Aids

"It never happens that permissiveness overwhelms a people to the extent that they display their acts of sex shamelessly and they are not uniquely punished by God. Among them, invariably, pestilence is made to spread and such other diseases, the like of which have never been witnessed by their forefathers." (Ibn-e-Majah, Kitab-ul-Fitan) [1]

You need at least a doctor of medicine and an expert of social behaviour at the same time to talk about such behaviours and their fatal consequence. Muhammad (Peace be upon him) was neither of them, but a Prophet of God who didn't copy from the Bible and paste in the Quran and foretell the same fate of perverts of Sodom and Gomorrah for the future perverts, but a unique disease never heard or known by earlier people, AIDS! The medical scientists are unanimous that this disease is never recorded in the annals of history.

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[1]. Hadith along with Sunnah is the secondary source of Islamic Sharia consisted of the deeds and sayings of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him and his progeny). The Holy Quran emphatically describes the position and status of the Holy Prophet Muhammad (pbuh) as an ideal and best exampler (33:22) and not a mere post man who just delivers the message. The Muslims are enjoined to follow the way of the Holy Prophet (pbuh). Allah says, "And whatever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that."(59:8). The holy Quran states that his assertions are not based upon his own desires but on the revelations from God. (53:4-5) In the light of these Quranic injunctions, the deeds and sayings of the Holy Prophet (pbuh) the prophecies mentioned in Hadith are also very important and proves the truthfulness of the person upon whom this Holy Book (Quran) was revealed. There are many prophecies of the Holy Prophet (pbuh) which have been fulfilled during the past centuries. We are mentioning here only one of his prophecies which has been fulfilled in the modern times.



Genetic Engineering – A Quranic Prophecy

This is an extract taken from the book Revelation, Rationality, Knowledge and Truth Written by Khalifatul Masih IV, Hazrat Mirza Tahir Ahmad (rh).

IN THE FIELD OF GENETIC ENGINEERING, it has today become possible to change certain features of life. But in the age when the following verse was revealed, no one could imagine such a thing in his wildest fancy. Below is the relevant verse and its translation:

وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۙ وَلَأُضِلَّنَّهُمْ
وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ 4:119-120

… And he (Satan) said, 'I will assuredly take a fixed portion from Thy servants;
'And assuredly I will lead them astray and assuredly I will excite in them vain desires, and assuredly I will incite them and they will cut the ears of cattle…' 1
The idea of mutilation of animals by chopping off their tails or slitting their ears is not what is meant here by the Quran. It simply refers to the common practice among the Arabs in pre-Islamic times to make incisions in the ears of animals marked for sacrifice to various gods. However, what follows in the same verse is of a far more dramatic and revolutionary nature. The verse ends by attributing to Satan another malevolent intention, to incite mankind to bring about changes in the

وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ
اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا 4:120

… 'and assuredly I will incite them and they will effect a change in the creation of Allah.' And he who takes Satan as a friend besides Allah has certainly suffered a manifest loss. 2

The possibility of changing the nature of God's creation was not an idea that people of earlier times could have entertained. Clearly the verse is speaking of possibilities that had not yet dawned on the horizon of earlier eras. To inflict superficial injuries or to make small changes, through incisions for example, is quite a simple process and lies within the reach of man of all ages. However, the possibility of man bringing about substantial changes in God's creation has always been beyond the reach of human imagination, prior to the most recent times. The addition of genetic engineering as a new branch of scientific study is only a decade or two old. Yet this branch of science is moving rapidly to the stage against which a clear warning had been delivered by the Quran fourteen hundred years ago. Man has already started interfering with the plan of creation and to some measure has succeeded in altering the forms of life at the level of bacteria, insects etc. A few steps further and it may spell disaster. Some scientists have already started sounding the alarm. But unfortunately, to

reverse the wheel of experimentation in this field already seems to be beyond their power.

Scholars are divided in two camps regarding the very ethics of genetic engineering. Some are throwing up their hands in alarm, whilst others argue that we should develop this field to its fullest extent so that we may discover the secrets of creation. They believe that technological developments in this field will brighten the future of man.

In America the debates are ferociously raging between the two camps which approve or disapprove of genetic engineering. Some legal suits and litigations against the unrestricted experiments of genetic engineering are pending in the courts of the United States. It is argued that already the experiments have defied the scientific expectations of what should have resulted from the transfer of genes from one species to another. In some cases the deviation from the expected course is surprisingly greater than even the sceptics could suspect. Until now, however, things have not gone completely out of hand. The experiments carried out on certain strains of bacteria and crops are proving beneficial for enhancing agricultural produce and protecting it from certain diseases. But it is far too early indeed to exult in these small transient gains.

What ultimate effects the new synthetic strains or altered species will have on the ecology in the future, cannot be assessed until the behaviour of the altered strains is closely and minutely monitored for a few successive generations. The danger of the disaster which they may spell is, however, real and substantial. If not strictly monitored, injudicious experimentation with genetic engineering could let loose some unpredictable form of life which may defy human control. The certainty with which the Quran has warned against the punishment of meddling with the creation of God bodes ill for the future of life on earth. Allah knows best if man will ever cease to play God. Can any measure, short of extinction, teach him the lesson in humility?

IT IS WRONG however to infer that this verse condemns all possible usage of genetic engineering. Any branch of science which is pressed into the service of His creation and employed to protect, rather than change it, is certainly not discouraged. If for instance genetic engineering is employed to correct faults in genetic codes caused by accidents, this can in no way be dubbed as interference with the Divine scheme of things. Again, if damage to genetic codes by disease or imprudent medication is attempted to be corrected through genetic engineering, this is certainly not what is condemned in the above verse.

All said and done, it cannot be overemphasized that scientists should not be given a free hand to trifle with the grand scheme of Divine Creation. They must thank their lucky stars if grave accidents have not already happened. They will have none to thank but themselves if they do. We do hope that the world governments will keep a strict watch over the trends and scope of experimentation in the field of genetic engineering. What hangs in the balance is the honour and dignity of the human species within the animal kingdom. We do hope and pray that mankind will be spared the torment of haplessly watching the day when it will be mastered by the synthetic slaves of its own creation.

REFERENCES

1. Translation of 4:119–120 by Maulawi Sher Ali. (Note: The word 'Satan' in brackets has been added by the author).
2. Translation of 4:120 by the author.

QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

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Majlis Ansarullah UK - Charity Walk for Peace 2019

The Charity Walk for Peace has become an annual event in Majlis Ansarullah UK's calendar for many years. This year the event was held on Sunday 30th June 2019 in Milton Keynes (MK) starting at the MK Dons Stadium.



There were two scenic routes to cater for the different age group of walkers. One was a 1.8 miles course and the other was 4.5 miles.

A light breakfast was provided at the MK Dons stadium and fresh tea/coffee was also available for everyone throughout the event. Around the route there were several water and fruit points.













Participants started arriving from 8am onwards from different parts of the UK, some travelled very long distances including from Wales and Scotland.

The age range also varied from babies in pushchairs, young Atfal/Nasirat to over 90 year old Safe Awal Ansar.

Over 2,200 people attended, including over 500 external guests.

There was a short opening session before the walk began. It started with recitation of the Holy Quran by Maulana Feroz Alam sb and translation by Mr Toby Ephram sb.

Short addresses were delivered by:

- Dr Ijaz ur Rehman Sadr Majlis Ansarullah UK
- Marilyn Smith CEO MK Dons SET Charity
- Councillor Sam Crooks, Mayor of Milton Keynes
- The Right Honourable Iain Stewart, MP for Milton Keynes South
- High Sherriff of Greater London, Ms Elizabeth Green
- Dr Brian Perry, B.E.M
- Mr Rafiq Hayat National AmirUK

Khalid Ahmed sb read out the rules for the walk before Amir sb led the participants in Silent Prayer.

A medal was awarded to every participant who passed the finishing line. Chicken rice with raita (yoghurt) was also served to all the participants. This year a special arrangement was made for younger children so they too could enjoy themselves on an inflatable bouncy castles and other fun activities.

The event concluded with Zuhr & Asr prayers which were offered in congregation led by Maulana Ghaffar sb.

In addition to a number of regional charity receptions and charity walks, this year we are aiming to raise £1 million for various humanitarian causes.





Regional Charity Walk for Peace – North East Region



The Ahmadiyya Muslim Elders Association (AMEA) organised and held its second Regional Charity Walk for Peace (CWFP) for the North-East UK Chapter, on Saturday 13th July 2019 in the wonderful surroundings of Lister Park in Bradford.

Many volunteers from the AMEA North East region, have been working tirelessly behind the scenes to make this event as comfortable and as pleasant as possible for the participants. We would like to express our thanks and gratitude to Bradford Council and the Lister Park organisers for allowing us to hold our walk.

Walkers from as far as Newcastle, Hartlepool, Sheffield, Scunthorpe, Huddersfield, Keighley, Leeds and Dewsbury took part, along with many walkers attending from the Bradford area.

The formal inauguration of the walk started at 11.15 am in the main park and the programme started with the Recitation of The Holy Qur'an & its English translation. This was followed by a few words from the representatives of the charities participating, explaining the work they do and how it benefits everyone who takes part.

Mr Rashid Sadiq Amini, Regional Coordinator CWFP North East region, welcomed and thanked all the walkers and charities for attending and stated that he wished everyone taking part would be able to get to know each other and build stronger relationships. He thanked the Leader of the Council, Councillor Susan Hinchcliffe for being with us, the charity representative as well as Tesco, Asda and Morrison for donating the water and fruit to the walkers.

Regional President of AMEA North East region, Mr Lutf Rehman addressed and thanked everyone for coming and taking part in the event and that they should enjoy the rest of the day. The leader of Bradford Council, Councillor Susan Hinchcliffe concluded the inaugural session by thanking the AMEA for holding this walk in Bradford and the walkers that came from long distances to take part in





the walk and then cut the ribbon to officially start the walk.

We are very thankful for the 200 water bottles donated free of charge by Tesco and 100 water bottles from Asda,100 pieces for mixed fruit donated by Morrison's and 100 bananas donated by a friend of the community. We are also very grateful to Kirklees Council for loaning us 4 gazebos to the Walk for peace.

Around 200 Walkers completed the circuit of the Park and were presented with Medals by the Leader of Bradford Council, Councillor Susan Hinchcliffe. Participants were then served lunch before they departed.

Thirteen charities and community groups were represented at the walk, as well as 34 guests.

Hillbrook Primary School CWFP Reception – Balham Majlis



Zaeem sb Majlis Balham, Shahid Mahboob sb, arranged the pre-charity walk for peace programme on 17th July 2019 at Hillbrook Primary School and presented the humanitarian work of the charity to over 29 teachers and staff.

Programme commenced with the name of Allah the Gracious and Ever Merciful.
Khalil Yousaf sahib and Regional Tabligh Secretary, Zahoor Ahmad sahib, managed the main presentations, along with 6 Ansar brothers from the local Majlis.
Charity Walk and Islamic banners were displayed as well as distribution of various Jamaat leaflets.
The motto of Love for All, Hatred for None was shared with the audience and explanations provided on financial sacrifices in the light of Holy Quran and Hadith.
The Head teacher Ms Debbie Hart spoke about Ahmadiyya Muslim Charity and appreciated its efforts.
Total Attendance was 35 of which 29 were teachers from the school.

CHARITY WALK FOR PEACE
Christ Church Primary School – New Malden



A wonderful Charity Walk for Peace was organised by the Ahmadiyya Muslim Elders Association UK at Christ Church New Malden Primary School, Surrey on Friday 28th June 2019.
The main organiser on behalf of the school was Ms Denise Lieu-Jenkins and Mr Shahid Mahboob, the local head of the charity, led the whole amazing event. It was a great honour for the School that Mr Rafi Ahmad, Vice Chair for Charity Walk for Peace, accepted the invitation to attend the event as chief guest. He presented the work of the charity and thanked the Headteacher, Miss White, for accepting to co-host the Walk for Peace.

240 school children took part. Each child was provided with a high-vis jacket bearing the charity's logo and was presented with a medal and certificate by the Headteacher at the end of the 3-lap walk around the school playing fields.

After the presentation of medals, the children were offered fruit, snacks and cold drinks to enjoy on the field, all courtesy of the charity.

The Headteacher, teaching staff and children thanked Mr Rafi Ahmad and the Ahmadiyya Muslim Elders Community for organising such a wonderful event.



Comments from the staff and parents.

Mrs Brown – Member of the School PTA & Parent

“Charity Walk for Peace has provided amazing support for the school, the food, the money, the volunteers – this is all amazing. And for all these children to learn about helping children less fortunate is incredible.”

Denise Lieu-Jenkins – Member of the School PTA & Parent

“I am going to be taking part in the upcoming national charity walk in Milton Keynes on Sunday along with my family and will be asking parents to donate so that we can benefit from their generous matched funding scheme.”



Andrew Burkinshaw, Deputy Head

“We are just thrilled to take part in the Charity Walk for Peace; it’s such a wonderful initiative to support such worthy causes and it’s a real privilege for our children to take part. We are very grateful for Charity Walk for Peace supporting us and giving us the opportunity to give back.”

Eid Celebration – Majlis Kingston



On 9th June 2019 Majlis Kingston organised an Eid Celebration with its neighbours. Members from interfaith, local charities and the Kingston Council were also invited. They enjoyed the presentation and food on the way back most of them took free literature that was displayed. The hall was fully packed including about 65 non Ahmadi guests. The Mayor of Kingston was welcomed by the organising committee and a bouquet of flower was presented to her by a small girl.

The programme started with the recitation of the Holy Quran. Zaeem Kingston welcomed the guests and thanked them for attending Eid Celebration. The core message of his speech was brotherhood and unity. Embracing diversity, he quoted the example of Holy Prophet SAW who allowed the Christian delegation offer prayers in Masjid Nabwi and thereafter the Muslims offered their prayer.

Dr Shakeel Ahmad Chair of the programme after thanking the mayor and other guests for attending our Eid Celebration explained about the holy month of Ramadhan and the scientific benefits of fasting. He explained that after going through the Jihad of self for a month, we celebrate Eid thanking God and visiting friends and relatives and enjoying good food.



Madam Mayor thanked Ahmadiyya community for inviting her. She said our motto “Love For All Hatred for None” is very powerful. She said people with faith have more in common than differences. She commended our initiative to unite communities. She said that she always had a perception of Eid Celebration and today she has found it exactly as she had conceived it to be. After dinner she went to the ladies side and got Henna pattern on her hand.



A ten minutes video of Jammat was also played. Most of the guest were not aware of our circumstances and were surprised by our contribution to the community building and the charity work we do.
Some of the feedback received include:

“My wife and I enjoyed the time in good company, and learnt much about your faith. It was a good opportunity for people of faiths to share together with the aim of peace on this earth. (Kingston Mental Health Forum)”
“On behalf of my colleagues and myself thank you for a most interesting evening. And thank you for my copy of the Quran which I have already dipped into. In my ignorance I didn’t realise that we share so much of the Old Testament! (Christian Science)”
“Many thanks for the opportunity to join in your Eid celebration last night. We were made to feel so very welcome. The event was really informative as well as relaxing and enjoyable. Do thank all concerned. (New Malden Church)”

Annual Ijtema – Walton-on-Thames Majlis

Majlis Walton-on-Thames was able to hold its very first ever Ansar Ijtema on Sunday 24th March 2019 at the Hersham Centre. Ijtema was started with Zohar & Asar prayers after that a formal session was held with Recitation of Holy Quran with translation and then Nazam. Opening address was delivered by Regional Nazim-e-Ala Azhar Mustafa sahib, followed by Sports & Academic competitions. The highlight of this event was the presence of Sadr Majlis Ansarullah UK Dr. Ijaz ur Rehman sb. He chaired the concluding session, gave the prizes & during his final address made some very encouraging and inspiring remarks about the whole Ijtema.





Annual Ijtema – Raynes Park Majlis

Event Date: 6th July 2019

Attendance: 34 Ansar, 16 Guests



Annual Ijtema – West Midland Region

Majlis Ansarullah West Midlands Regional Ijtema was held at Dar ul Barakaat Mosque on 9th June 2019. The preparation for this year's Ijtema started in April with the appointment of a Nazme Aala Ijtema Muhammad Azfar Ahmad. Ijtema Committee was formed, and three meetings were held by Nazime Aala Sb to check progress and assign duties to members and to discuss different matters relevant to the planning of the Ijtema. A poster was designed and sent out to all the Majalis to put on the Notice boards in their local Mosques and salaat centres. To ensure good attendance at the Ijtema a calling campaign was run by Zaoma as well as regional Nazmeen's to support Zaoma.



Waqare Amal for Ijtema started on Saturday 8th June to setup stage, hall, registration, Maal desk, Sports ground and Tabligh exhibition. 140 Ansar (46.20%) attended Ijtema from across the region. This attendance is 7% more than the previous year and we aim to continue these efforts to raise attendance in coming years.

Opening session was started at 10.30am with Tilawat, Nazm and pledge and was chaired by Nazim-e-Aala; Syed Qalbe Waseem Shah Sb. Regional Amir; Dr Muhammad Asraf Sb delivered a speech on the topic "Responsibilities of Ansarullah". Qaid Sb Taaleem ul Quran UK also joined us in this session and emphasised on Taaleem ul Quran through a nice presentation. Another beneficial presentation was delivered by Dr Adnan Masood on "Health Issues In UK"and session was concluded with Dua at 11:30am.

Sport session started immediately after the opening session. Following sports competitions (team and individual) were held:

- Volleyball (6 Majaalis participated and each team consisted of 7 players)
- Tug of War (4 Majaalis participated and each team consisted of 7 players)
- Chinese Whispers (4 Majaalis participated and each team consisted of 5 players)
- Table Tennis (20 participants)
- Shot put (20 participants)
- Darts (25 participants)
- Musical chairs (12 participants)





Tilawat and Nazm competitions were held before Zohr prayer and lunch break. Prepared and extempore speech competitions (English and Urdu) were also held. During this session a break for Asr prayer was taken and this session was concluded at 5:30pm. 24 Ansar brothers participated in these competitions. They were well prepared, and a healthy competition was observed.

The second session started at 2.45pm with Tilawat, and pledge and was chaired by Sadr Majlis Ansarullah UK Dr. Ch. Ijaz ur Rehman Sb. Nazim Amoomi West Midlands Sb delivered a Regional Activity Report. Two speeches on Charity Walk for Peace were delivered by members from National Aamla who accompanied Sadr sb from London. A speech on the topic "Barkaat e Khilafat" was delivered by Sadr Majlis Ansarullah UK and the session was concluded with Dua at 4pm.

Concluding session started at 5.30pm with Tilawat, Nazm and pledge and was chaired by by Naib Sadr Majlis Ansarullah UK Syed Imtiaz Ahmad Sb. Nazime Aala Ijtema Sb delivered an Ijtema Report and shared the details about planning, preparation, plan execution and attendance of Ijtema. A speech was also delivered by Maulana Abdul Ghaffar Sb on the topic of "Barkaat e Khilafat". After prize distribution and closing address the ijtema was concluded with Dua at 7pm.

Annual Ijtema – Coventry Majlis



Coventry's annual Ansar Ijtema was held on Sunday 26th May. 12 ansar attended. The opening and closing session was chaired by Regional Missionary Zartasht Latif sb. Academic competitions were then held, and co-ordinated by Dr Mansoor Ahmed, local taleem secretary. There was good participation in all competitions, which included tilawat, nazam, Azan, prepared speech and extempore speech. The sports competitions were also held and assisted by Nasir Din the Muntazim Zahanat sehat jismani. The event was concluded with silent prayer.

Annual Ijtema – Birmingham West Majlis

Event Date: 12th May 2019



The Opening session was chaired by Nazim-e-Aala West Midlands, Sayed Qalb-e-Waseem Shah sb. A comprehensive speech was delivered by respected Aqeel Ahmad Kang sb followed by sports competitions comprising of Table Tennis, Musical Chair and Darts. Badminton competitions were also held. All Ansar members of the majlis were given a chance to participate in these games. In the academic competitions Tilawat, Nazm, Urdu and English prepared speech competitions were held. The concluding session was chaired by National Vice President of Majlis Ansarullah, Syed Imtiaz Ahmad sb.

Homeless Feeding - Baitul Futuh Region

An event to feed the homeless was organised by the Baitul Futuh region at Sutton Night Watch in May 2019. Hot food was prepared and delivered to homeless twice a week on Wednesday and Friday.

No. of homeless people benefited from this activity 240

No of Ansar participated 30

No. of visits for Homeless people feeding 8













South Region – Tarbiyyat forum

South Region held a successful Tarbiyyat function on 30th May 2019 at 8.00pm in Baitul Subhan Mosque, Croydon. The meeting was attended by 32 members which included Zaooma, Muntazimeen Tarbiyyat and Members of Salat Committee members.





Majlis Baitul Futuh South – Tarbiyyat forum

A tarbiyyat forum was successfully organised by Majlis Baitul Futuh South on 30th May 2019 at Baitul Futuh Mosque. Respected Rana Mashood sb presided the forum. An interactive Q&A was also held on this occasion. A total of 188 participants attended this forum. Dinner was served at the end of this function.

Majlis Bromley & Lewisham and Majlis Bexley & Greenwich – Salat committee meeting

A Salat committee meeting was successfully held for Majlis Bromley & Lewisham and Majlis Bexley & Greenwich on 2nd June 2019 in Tahir Mosque, Catford.



Masroor Region – Tarbiyyat forum

Masroor Region held regional Tarbiyyat Forum on 18th May 2019 in Surbiton. The programme started with recitation of the Holy Quran with Urdu and English translation. After Nazm the Nazim-e-Ala sb invited the first guest speaker Inayatullah Zahid sb to address the gathering. He delivered a moving speech in Urdu on the subject of Tarbiyyat of our children. This was followed by a speech relating to the 7 stages of Salat delivered by Humayon Jahangeer sb.

295 men, women and children attended this Tarbiyyat forum. After Maghrib prayer dinner was served to all participants.





Majlis Roehampton Vale – Salat committee meeting

Majlis Roehampton Vale held salat committee Meeting on 23rd June. Members of the committee discussed various ways of how to stimulate and activate general members in congregational prayers



Noor Region – Salat committee meeting

Salat committee meeting was successfully organised by Noor Region on 14th July 2019. Members include Muntazemeen Tarbiyyat and Members of Salat Committee attended this meeting. Members discussed the effective ways to activate local salat committee and increase the number of members in congregational prayers



'Messiah Has Come' campaign – Bashir Region



Bashir Region Ansar arranged a Tabligh event on 20th July 2019 under the supervision of National Tabligh team to run the campaign 'Messiah has come' outside Bentall Centre, Kingston.

Qaid sb Tabligh accompanied by his team including Murabi Silsila Dawood Abid Sb, briefed the campaign and started the activity with the silent prayers.

There were 25 groups who targeted various areas of Kingston town centre for leafletting and had few one to one discussion. More than 50 Ansar participated in this event.

Mosque Visit – Majlis Nottingham

On Friday 20th July, ten members of the Keyworth U3A 'Exploring World Faiths' visited Baitul Hafeez Mosque in Nottingham. A few weeks previously we had visited this group at Keyworth village. The group had a tour of the Mosque, Q&A and then had refreshments. They very much enjoyed the afternoon. 5 Ansars were also present.



Mosque Visit – Muqami Region

Muqami (Islamabad) Region organised Mubarak Mosque visit for external guests.

8 local members attended this activity and a tour of the Mosque was arranged. Some clips of Huzoor's inaugural address of Mubarak mosque were also played.





Tabligh Exhibition – Baitul Futuh Region

Baitul Futuh region organised a Tabligh exhibition at Morden Fun Day in the park opposite to Baitul Futuh mosque. Morden Fun Day is an annual fun day event by Merton and Morden Guilds that attracts thousands of visitors from in and around Merton. Tabligh exhibition was very successful and people showed interest in our charitable activities. Mayor of Merton, Councillor Janice Howard also visited our exhibition and mentioned that she has visited Baitul Futuh mosque last month at The Big Iftaar.

Eid Celebration – Majlis Cheam





Majlis Cheam organised an event to celebrate Eid-Ul-Fitr on Saturday 15th of June 2019 at Sutton Lodge, Sutton. The gathering was attended by Sutton MP Mr Paul Scully, more than 12 councillors from London Borough of Sutton attended the event including Sutton Hate Crime Lead, members of the Sutton Partnership and over a score of neighbours made this event a huge success.

The programme started with recitation of The Holy Quran by Mr Abdul Hafeez Mangat Sahib. A short video of Jama'at introduction including the message of Promise Messiah, a clip of Jalsa Salana showing international Baa'it, clips of Hazoor (atba) speeches on national and international events.
The guests were greeted and welcomed by Dr Saqib Jahangiri, in his opening address he invited them to join hands in spreading the essence of its motto "love for all, hatred for none". The guest speaker was Imam Nauman Hadi sahib from Jamia UK focused on the event of Eid-Ul-Fitr, essence of fasting and its training aspects for the muslims and other religions that observe it.

Mr Paul Scully Member Parliament, applauded our contribution towards making this world a better place. He specially narrated his personal experience of the International Baa'it event at Jalsa Salana. He narrated the feelings as an electric atmosphere, where waves passed in the Jalsa Markee at the time.

Muzaffar Mahmood sb highlighted the charity events organised by our community and invited the worthy guests to join in the Charity Walk being held at Milton Keynes this year. A brief question answer session was held at the end of function. Councillor Ruth Dombey, read a letter from Mayor of Christ Church to the Mayor of Sutton, mentioning the reaction of a muslim, Mr Farhan Ahmed whose wife was killed in Christ Church Mosque shooting. This humble soul preferred the forgiveness over burning himself in hell of hatred and revenge. The formal programme ended with a silent prayer.

Lunch was served, the guests mingled with local members during this time holding informal conversations regarding Islam and our activities.

Eid Celebration – Majlis South Cheam





An Eid Party was organised in Cheam Village on 22nd June 2019. By the grace of Allah 40 guest with 2 children attended this Tabligh event. Programme started at 5:30pm with Tilawat of Holy Quran which was followed by the English Translation. Guests were welcomed by Mubashir Khan sb and a short introductory video presentation on Jamaat UK. Imam Sahib Naseem Bajwa Sahib gave a short speech about Jamaat & how Ahmadis are contributing towards the betterment of society. He also covered the subject of Ramadan and benefit of fasting. Mayor of London Borough of Sutton also made a short speech thanking guests and hosts in inviting him to the Eid celebrations. He also highlighted several important tasks carried out by Jammat Ahmadiyya UK like Charity Walk and Big Iftar. After the Mayor's Address, participants were invited for an Open Q &A session. Afterwards dinner was served to all guests.

Eid Celebration – Majlis Birmingham West



Majlis Ansarullah Birmingham West organised an Eid party with external guests on 15th June. Alhamdulillah fourteen guests attended the event.

Eid Celebration – Majlis Cardiff

Majlis Ansarullah Cardiff held a Tabligh programme named '**Eid Dinner**' on 9th June 2019 at Bay-Den Scout Hall Ferry Road, Cardiff. A total of 66 non-Ahmadi guests attended the dinner including **Vaughan Gething AM, Minister for Health And Social Services Wales, Mohammad Asghar, Welsh Assembly Member, The Rt Hon The Lord Mayor of Cardiff, Councillor Daniel De'Ath, Mayor of Caldicot, Councillor David Evans** as well as **Mr Gurmit Singh Randhwa MBE**, President Gurdawara Cardiff who also attended the event. **Councillor Huw Thomas**, Leader of the Cardiff Council and Deputy Leader Cllr Sarah Marry were also among the attendees. **Mr Lee Canning,** Deputy Chairman Welsh Conservatives also joined the event. Four other Councillors including Cllr Norma Mackie, **Cllr Dan Naughton**, Cardiff Council, Cllr Carolyn Webster and Cllr Alan Davies from Bridgend and Monmouthshire Councils were also among the guests. Timothy Maj Crawshaw from **Welsh Regiment Ministry of Defence Cardiff** also attended the event.

The programme started at 12pm, (chaired by **Dr Mansoor Saqi**, Naib Sadr Majlis Ansarullah UK), with

the recitation of the Holy Quran by **Sultan Ahmed Sulmy** with English translation. A welcome address was given by Munawar Mughal, Nazim Ala Wales & SW region. This was followed by an introductory presentation to the Jamaat from the inception to current Khilafat, which includes Charity Walk for Peace activity. **The Mayor of Caldicot, Cllr David Evans** in his speech appreciated the charitable work which Ansarullah are doing, especially through the Charity Walk for Peace.

After the concluding session, a copy of the Holy Quran and book "Pathway To Peace" were presented to **The Lord Mayor of Cardiff and Mayor of Caldicot.**



A large amount of free Jamaat literature was available to the guests and a Quran exhibition was also on display in 21 languages. A key aspect of this was the Welsh translation of selected verses of the Holy Quran and sayings of the Holy Prophet (saw) which was displayed for the benefit of the local Welsh speaking guests, which they appreciated very much. The majority of the guests, including the VIPs, took home literature of their own choice. Sadr Majlis Ansarullah and Qaid Tabligh's advice and guidelines were given throughout.

Some of the comments by the guests:
- **Maj Crawshaw –** *'On behalf of MOD and myself, I would like to thank you for the invite to Eid celebration on Sunday. Both my son and I had an excellent day meeting many people I have seen and not seen before. The good food and presentation was excellent.'*
- **Vanessa –** *'Thank you for the invitation, it is wonderful day eat together talk together walk together for the charity walk for peace to be held in Milton Keynes.'*
- **Samir Halabiya –** *'Once again event thoroughly enjoyed. You carry out superb work and food was excellent.'*
- **Lee Canning –** *'Love for all hatred for none inspiring message from Ahmadiyya Eid Dinner. Another great event.'*

Quiz competition – South Region



Quiz competition on Surah Al-Fatiha held in South region at Bait-ul-Subhan Croydon covering some part of Commentary of Sura Al- Fatiha written by Hazrat Maseeh Maud (AS).

Quran Seminar – Baitul Ehsan Majlis



Quran and its Applications in Modern times: A seminar held by Majlis Ansarullah at Baitul Ehsan. Carshalton..

Tabligh Stalls during Wimbledon Tennis – Tahir Region

Dates: 4-14 July 2019 (11 days, Number of Stalls Held: 22 Stalls
Number of Leaflets Distributed: 700 flyers Number of Water bottles distributed: 4000 bottles
Total Number of people message conveyed: approximately 11,000
Number of Ansar Participants: 15





Tabligh stalls were held for two hours daily on two venues on Wimbledon Park Road. We prominently displayed two Tabligh banners prepared by Ansarullah. We bought and placed freshly procured cool water bottles daily to be distributed to the spectators who were passing by with the following greeting: "Welcome to the Wimbledon Tennis, please pick up a bottle of water - it's all free with the compliments of the Ahmadiyya Muslim Community". By the grace of Allah, many people approached the Tabligh stall table and picked up the water, taking photos of our banners and giving very pleasant smiles and gestures of approval. A total of 4,000 bottles were distributed across the 11 days. Many of the visitors made the above remarks.

On the last day of the match, Sunday the 14th, we greeted the spectators at the end of the match with "Farewell to your home, God bless you, hope to see you next year again, please take this leaflet, there is some information about us".

It's difficult to describe the cheerful mood and big "thank yours" for the spectators receiving the much-needed cool water on the hot summer days. There are many who gladly stood with us to take photos, including local wardens and police.

Quran Forum – West Midland Region

West Midlands region held its Taleem-ul-Qur'an forum on Sunday 18th May at Darul Barakat Mosque. Programme started at 7pm with Tilawat and translation by Zia Ahmad Farooqi sb. After introduction by Nazim-e-Ala sb, Qaid Taleemul Quran Fazal Ahmad Tahir Sb conducted the forum. Feed back was encouraging as members found the class very informative. 41 Ansar participated in the session. Programme finished with dua lead by Molana Abdul Ghaffar sb. Special thanks to Qaid Taleemul Qur'an Fazal Ahmad Tahir sahib for travelling from London to conduct the session.





MAJLIS ANSARULLAH
UNITED KINGDOM

MAJALIS & REGIONAL ACTIVITY REPORTS



Tabligh Stall - Majlis Birmingham South - 27th May



Tabligh Stall - Majlis Burntwood - 6th July



Tabligh Stall - Majlis Burntwood - 21st July



Tabligh Stall - Majlis Burntwood - 26th May



Tabligh Stall - Majlis Carshalton - 23rd July



Tabligh Stall - Majlis Clapham - 21st July



Tabligh Stall - Majlis Clapham - 27th May



Tabligh Stall - Majlis Morden Park - 16th July



Tabligh Stall - Majlis Morden Park - 21st July



Tabligh Stall - Majlis Raynes Park - 25th June

Majlis Ansarullah UK
Will Insha'Allah
Be Holding The

ANNUAL IJTEMA 2019

FRIDAY 13th - SATURDAY 14th - SUNDAY 15th

SEPTEMBER

Country Market, Hampshire, GU35 0QP
(near Hadiqatul Mahdi)

For Further Information,
Contact The Ijtema Secretary E: amoomi@ansar.org.uk T:020 8874 6630 / 07984 535 671

Please Kindly Arrange To Take Time Off To Attend This Prestigious Event.
Programme To Follow Soon